

29 of the 1665
Fair Warnings

not brok. 21/11 TO
A Careless World:

In the Pious
LETTER

WRITTEN
By the Right Honourable
JAMES Earl of **MARLEBURGH**,
a little before his Death ;

TO
The Right Honourable,
Sir HUGH POLLARD,
Comptroller of his Ma^{ties} Household.

WITH
The LAST WORDS of CXL.
and upwards, of the most Learned and
Honourable persons of England,
and other parts of the world.

300

London, Printed for Samuel Speed at the Rainbow in
Fleet-street. 1665.



First Warnings

A Circle's World:

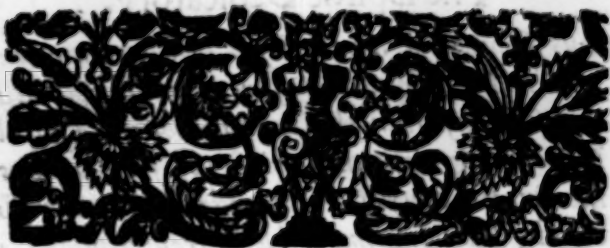
LETTER

James Earl of Marcellon
a letter to the Duke

TO
The Right Honourable
Sir Hugh Pollard

WITH
The Last Words of CXL
and a volume of a small law book
Honourable mention of Sir Hugh

Printed in London at the New York
Printers, 1792.



To the Right Honourable,
Sir HUGH POLLARD,
Comptroller of his Ma^{ties} Household.

Right Honourable,

What influence our Saviours injunction to Penitents, (When thou art converted, confirm thy brethren) had on our honourable Convert's generous Soul, appears from these words subjoyned to the Noblest Retraction that ever was made since that of S^t Augustines [And as many of my friends besides as you will ; or any else that desire it. I pray grant this request.] What power the great obligation of friendship, and the greater of doing good, had on your Honours Goodness, appears by the nume-

The Epistle Dedicatory.

rous Copies you were pleased to communicate: with no less designe I am sure, and I hope with no less success then the Reformation of a sinful Nation, to gratifie the Curiosity of some persons therein, the Piety of others, and the general Wish of all, becoming impossible by transcription (a way by reason of the Carelesness of some transcribers, and the Knavery of others, not so exact as the Paper it self, or its Author deserveth) is endeavoured by Printing; in either of which capacities what good soever it may do, (and it promiseth with Gods blessing not a little) together with these other Papers of the same tendencie, which demonstrate that men of all qualities whatsoever, when they reflect seriously on themselves, and the state of things without them, in their last and best thoughts conclude, that it is mans great interest to be seriously and strictly religious, shall redound to your Honours account, in that day wherein they that convert sinners from the errour of their ways, shall shine as the Stars for ever. I am

Your most humble servant,

HENRY SMITH.



FAIR WARNINGS
TO
A Careless World.

A Letter from the Right Hon^{ble} James Earl
of Marleburgh, a little before his death
in the Battel at Sea, on the coast of Hol-
land ;

*To the Right Honourable Sir Hugh Pollard,
Comptroller of his Majesties Household.*

SIR,



Believe the goodness of your nature;
and the friendship you have always
born me, will receive with kindness
this last office of your friend. I am
in health enough of body, and
(through the mercy of God in Jesus
Christ) well disposed in minde. This I premise, that
you.

you may be satisfied that what I write proceeds not from any phantasing terror of minde, but from a sober resolution of what concerns my self, and earnest desire to do you more good after my death, then mine Example (God of his mercy pardon the badness of it) in my life-time may do you harm. I will not speak ought of the vanity of this world; your own age and experience will save that labour: But there is a certain thing that goeth up and down the world, called *Religion*, dressed and pretended phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being: The great good God hath not left it without a witness, more or less, sooner or later, in every mans bosom, to direct us in the pursuit of it, and for the avoiding of those inextricable disquisitions and entanglements our own frail Reasons would perplex us withal. God in his infinite mercy hath given us his holy Word, in which as there are many things hard to be understood: so there is enough plain and easie, to quiet our mindes, and direct us concerning our future being. I confess to God and you, I have been a great neglecter and (I fear) despiser of it: (God of his infinite mercy pardon me the dreadful fault.) But when I retired my self from the noise and deceitful vanity of the world, I found no true comfort in any other resolution, then what I had from thence: I commend from the bottom of my heart the same to your (I hope) happy use. Dear Sir *Hugh*, let us be more generous then to believe we die as the beasts that perish; but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you farther. The onely great

to the World.

3

great God, and holy God, Father, Son and holy Ghost, direct you to an happie end of your life, and send us a joyful resurrection. So prays old *James*, neer the coast of *Holland*.

Your true friend,

April 24. 1665.

MARLBURGH.

I beseech you commend my love to all mine acquaintance; particularly, I pray you that my Cousin *Glascock* may have a sight of this Letter, and as many of my friends besides as you will, or any else that desire it.

I pray grant this my request.

King CHARLES the First

HAd that sense of Religion upon his spirit, as that the one act of passing the Bill for the Earl of *Strafford's* death, and the other to the prejudice of the Churches of *England* and *Scotland*, troubled him as long as he lived, and brought him not onely to vow as he did before the most Reverend Father in God G. Lord Archbishop of *Canterbury*, to do Penance for them; but also to a resolution never to allow the least thing, though it was but the little Assemblies Catechism, against his conscience. And when it was told him his death was resolved on, he said, *I have done what I could to save my life, without losing my soul, and sinning against my conscience. Gods will be done.*

Sir

SIR WALTER RAWLEIGH

AT the meeting usually held with the *Virtuosi* in the Tower, discoursing of Happiness, urged, that it was not onely a freedom from Diseases and pains of the body, but from anxiety and vexation of spirit; not onely to enjoy the pleasures of Sense, but peace of Conscience, and inward tranquillity; to be so, not for a little while, but as long as may be, and, if it be possible, for ever. And this happiness, so suitable to the immortality of our souls, and the eternal state we must live in, is onely to be met with in Religion.

M^r HOWARD,

Afterwards the Learned Earl of Northampton, being troubled with Atheistical suggestions, put them all off this way, *viz. If I could give any account how I myself, or any thing else, had a being without God; how there came so uniform and so constant a consent of mankind, of all ages, tempers and educations, (otherwise differing so much in their apprehensions) about the being of God, the immortality of the soul, and Religion; in which they could not likely either deceive so many, or being so many could not be deceived.* And when it was urged that Religion was a State-politic to keep men in awe; he replied, That he would believe it; but that the greatest Politicians have sooner or later felt the power of Religion in the grievous lashes of their consciences, and dreadfulnes of their apprehension about that state wherein they must live for ever. DAN.

DAN. HEINSIUS,

A Master (as *Selden* expresseth it, *tam severiorum quam amœniorum Literarum*, History-professor of *Leyden*, Secretary and Bibliothecary of the same University, and appointed Notary of the Synod of *Dort*, said at last, Alas, as to humane Learning, I may use *Solomon's* expressions, *That which is crooked cannot be made strait.*

We may understand it several ways. First, all our Knowledge, by reason of mans corruption, is but a crooked, ragged, impedit Knowledge; and for that reason, a vexation to the minde: for Rectitude is full of beauty, and Crookedness of deformity. In mans Creation, his Understanding should have walked in the strait path of Truth, should have had a distinct view of Causes and Effects in their immediate successions: but now, sin hath mingled such Confusion with things, that the Minde is fain to take many crooked and vast compasses for a little uncertain knowledge. Secondly, the weakness of all natural knowledge is seen in this, that we cannot any way either prevent or correct the crookedness of the smallest things, much less to make a man solidly or substantially happy. Thirdly, *That which is crooked cannot be made strait.* It is impossible for a man, by the exactest knowledge of natural things, to make the nature of a man, which by sin is departed from its primitive rectitude, strait again; to repair that image of God, which is so much distorted: *when they knew*

P. B. 41.

God,

Na.

God, they glorified him not as God, they became vain in their imaginations, and their foolish heart was darkned : 'Tis the Apostle's speech of the wisest Heathen. *Aristotle*, the most rational Heathen man that the world knows of, in his Doctrine confesseth the disability of moral Knowledge to rectifie the intemperance of Nature; and made it good in his Practice: for he used a common Strumpet to satisfie his lust. *Seneca* likewise, the exactest Stoick that we meet with, then whom never any man writ more divinely for the contempt of the world, was the richest Usurer that ever we read of in ancient Stories; though that were a sin discovered and condemned by the Heathen themselves.

A second ground of vexation from Knowledge, is the defects and imperfections of it: that which is wanting cannot be numbred. There are many thousand Conclusions in Nature, which the inquisitive judgement is not able to pierce into, nor resolve into their just Principles: nay, the more a man knoweth, the less discovery he maketh into the things he knoweth.

Thirdly, in much wisdom is much grief; and *he that increaseth knowledge, increaseth sorrow.* In Civil wisdom, the more able a man is, the more service is cast upon him: and the more business he runs thorough, the less enjoyment he hath of time or liberty. His eminence loads him with envie, jealousy, observation, suspicion; forceth him oftentimes upon unwelcome compliances, upon colours and inventions, to palliate unjust counsels, and stop the clamours of gainsaying Conscience; fills him with fears of miscarriage

carriage and disgrace, with projects of humour and plausibility, with restless thoughts how to discover, prevent, conceal, accommodate the adversaries or his own affairs: in one word, is very apt to make him a stranger to God and his own soul. In other Learning, let a man but consider, first, the confusion, uncertainty, involvedness, perplexity of Causes and Effects, by mans sin. Secondly, the pains of body, the travel of the minde, the sweat of the brain, and tugging and plucking of the understanding, the very drudgery of the soul, to break thorow that confusion and her own difficulties. Thirdly, the many invincible doubts and errors which will still blemish our brightest notions. Fourthly, the great charges which the very instruments and furniture of Learning puts men to. Fifthly, the general disrespect which (when all is done) it findes in the world; great men scorning it as Pedantry, ordinary men unable to take notice of it, and great Scholars are fain to make up a Theatre amongst themselves. Sixthly, the insufficiencie thereof to make up what is amiss in our nature, the malignant property it hath to put sin into armour, to condemn the simplicity and purity of Gods Word. And lastly, the neer approach thereof unto its own period; the same death that attendeth us, being ready also to bury all our Learning in the grave with us. These, and infinite the like considerations, must needs mingle much sorrow with the choicest Learning.

Methinks I could bid the world farewell, and immure my self among my Books, and look forth no more, (were it a lawful course) but shut the doors

upon me, and (as in the lap of Eternity) among those divine souls employ my self in sweet content, and pity the rich and great ones that know not this happiness. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed!

Cardinal M A Z A R I N E

HAVING made Religion wholly subservient to the Secular interest, amassed to his own interest and person all the Treasure and Interest of *Europe*, and managed the Crown of *France* for several years together; discoursed one day with a *Sorbonne-Doctor* concerning the immortality of the soul, and a mans eternal estate; and then wept, repeating that Emperours saying, *Animula vagula blandula, quæ abibis in losa?* O my poor soul, whither wilt thou go? Immediately calling for his Confessor, and requiring him to deal freely with him, and vowing ten hours of the day for Devotion, seven for Rest, four for Repasts, and but three for Business: saying one day to the Queen-mother, *Madam, your favours undid me: were I to live again, I would be a Capuchin rather than a Courrier.*

Cardinal R I C H L I E U,

AFTER he had given law to all *Europe* many years together, confessed to *P. du Moulin*, that being forced upon many irregularities in his life-time by that

that which they call *Reason of State*, could not tell how to satisfy his Conscience for several things, and therefore had many temptations to doubt and disbelieve a God, another world, and the immortality of the soul; and by that distrust, to relieve his aching heart: but in vain; so strong (he said) was the notion of God on his soul, so clear the impression of him upon the frame of the world, so unanimous the consent of mankind, so powerful the convictions of his conscience, that he could not but *taste the power of the world to come*; and so live as one that must die, and so die as one that must live for ever. And being asked one day why he was so sad: he answered, *Mon-sieur, Monsieur, the soul is a serious thing; it must be either sad here for a moment, or be sad for ever.*

ARISTOTLE

A While pleased himself with the worlds eternity: but going off the world, that notion could not secure him from the trouble and fear of a God; for on his death-bed he said, *Eusentium, misere mei.*

SENECA,

THe greatest Courrier and richest Subject of his time in the world, was sometimes dubious as to the future condition of his soul; yet could tell his dear *Lucilius* with what pleasure he could think of it:

Miraris

Miraris hominem ad deos ire ? Deus ad homines venit nulla sine Deo mens bona, &c.

Et hoc habet argumentum divinitatis, quod illum divina delectant, nec ut alienis interest, sed ut suis : i. e. The soul hath that argument of its divinity, that it is most pleased with divine speculations, and conversed with them as with matters that neerly concerned it : and when it hath once viewed the dimensions of the heavens, contemnit domicilii prioris angustias.

Sir CHRISTOPHER HATTON,

A Little before his Death, advised his Relations to be serious in the search after the will of God in his holy Word : For (said he) it is deservedly accounted a piece of excellent Knowledge, to understand the Law of the Land, and the Customs of a Mans Countrey ; how much more to know the Statutes of Heaven, and the Laws of Eternity, those immutable and eternal Laws of Justice and Righteousness ! to know the will and pleasure of the Great Monarch and Universal King of the World ! *I have seen an end of all Perfection ; but thy Commandments, O God, are exceeding broad.*

Whatever other Knowledge a man may be endued withal, could he by a vast and an imperious Mind, and a Heart as large as the Sand upon the Sea-shore, command all the Knowledge of Art and Nature, of Words and Things ; could he attain a Mastery in all Languages, and sound the depth of all Arts and Sciences ; could he discourse the Interest of all States, the

the Intrigues of all Courts, the Reason of all Civil Laws and Constitutions, and give an Account of all Histories; and yet not know the Author of his Being, and the Preserver of his Life, his Sovereign and his Judge; his surest Refuge in trouble; his best Friend, or worst Enemy; the Support of his Life, and the Hope of his Death; his future Happiness, and his Portion for ever: doth but *sapienter descendere in infernum*, with a great deal of wisdom go down to Hell.

FRANCIS JUNIUS,

A Gentle and an Ingenious Person, as he was reading Tully *de Legibus*, fell into a persuasion *nihil curare Deum, nec sui, nec alieni*; till in a Tumult in Lyons, the Lord wonderfully delivered him from imminent death, so that he was compelled to acknowledge a Divine Providence therein: And his Father hearing the dangerous ways that his Son was misled into, sent for him home, where he carefully and holily instructed him, and caused him to read over the New Testament; of which himself writ thus: *Novum Testamentum aperio, exhibet se mihi aspectis primo augustissimum illud caput, In principio erat Verbum, &c.* When I opened the New Testament, I first light upon John's first Chapter, *In the beginning was the Word, &c.* I read part of the Chapter, and was suddenly convinced that the Divinity of the Argument, and the Majesty and Authority of the Writing, did exceedingly excel all the Eloquence of Humane Writings: My Body trembled, my Mind was astonished,
and

and I was so affected all that day, that I knew not where and what I was. *Thou wast mindful of me, O my God, according to the multitude of thy Mercies; and calledst home thy lost Sheep into thy Fold.* And as *Justin Martyr* of old, so he of late, professed, That the power of Godliness in a plain simple Christ, wrought so upon him, that he could not but take up a strict and a serious Life.

The Earl of LEICESTER

IN *Q* *Elizabeth's* days, though allowing himself in some things very inconsistent with Religion, came at last to this Resolution; That Man differed not from Beasts so much in Reason, as in Religion: and that Religion was the highest Reason; nothing being more rational, than for the supreme Truth to be believed, the highest Good to be imbraced, the first Cause and almighty Maker of all things to be owned and feared; and for those who were made by God, and live wholly upon him, to improve all for him, and live wholly to him: Agreeable to the Apostle, *Give up your Souls and Bodies unto him, which is your reasonable Service.*

SOLOMON

KEpt his wisdom: he pursued such manly and noble delights, as might not vitiate, but rather improve his intellectuals. *Eccles. 2. 1, 2, 3. I said in*

in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doth it? I sought in my heart to give myself unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

Again, his wisdom was furnished with variety of subjects to enquire into: he had magnificence and provisions suitable to the greatness of his Royal minde: sumptuous and delicate Diet, under the name of wine, vers. 3. stately Edifices, vers. 4. Vineyards and Orchards; yea, very Paradises as large as Woods, vers. 5, 6. Fish-ponds and great Waters; multitudes of Attendants and Retinue of all sexes: mighty herds of Cattel of all kinds, vers. 7. great Treasures of Silver and Gold: all kinds of Musick, vocal and instrumental.

Further, Solomon exceeded in all these things all that ever went before him. Vers. 9.

Moreover, as he had the most abundant, so likewise the most free, undisturbed, unbated enjoyment of them all; he withheld not his heart from any: there was no mixture of sickness, of war, or any intercurrent difficulties, to corrupt their sweetness, or blunt the taste of them.

Here are as great preparations as the heart of man can expect, to make an universal survey of those delights which are in the creature: and yet at last, upon an impartial enquiry into all his most magnificent works, the conclusion is, they are but vanity, and vexation of spirit, vers. 11. Which vexation he further explains,

C

1. By

1. By the necessary divorce which was to come between him and them: he was to *leave all*, vers. 18.

2. By his disability so to dispose of them, as that after him they might remain in that manner as he had ordered them, vers. 19.

3. By the effects that these and the like considerations wrought in him: they were so far from giving real satisfaction, as that, First, he *hated all his works*: for there is nothing that maketh one hate more eagerly, then disappointment in that which a man expected. When *Amnon* found what little satisfaction his exorbitant lust received in ravishing his sister *Tamar*, he as fiercely hated her as he desired her before. Secondly, he despaired of finding any good in them, because they beget nothing but travel, drudgery, and unquiet thoughts.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work to judgment, with every secret thing, whether it be good, or whether it be evil.

Saint POLYCARP,

WHen perswaded to swear by the Fortune of *Caesar*, and blaspheme or renounce his Saviour, said, *Fourscore and six years have I served Christ; neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

Bishop

Bishop Usher,

That most learned and knowing Prelate, after his indefatigable pains as a Christian, a Scholar, a Prelate, and a Preacher, went out of the World with this Prayer; *Lord, forgive me my sins of Omission*; and desired to die as Mr. Perkins did, imploring the Mercy and Favour of God.

My Lord Bacon,

That understood the World and himself as well as any man in *Europe*, would say, That a little smattering in Philosophy might tempt a man to be an Atheist, but a through study of it would bring him back to be Religious: And after variety of Fortunes in the World, breathed out his Soul thus.

Sir JOHN MASON

Privy Councillor to King *Henry* the eighth, and King *Edward* the sixth, whom some make Secretary of State, setting him a little too high; others Master of the Requests, placing him as much too low, upon his death-bed called for his Clerk and Steward, and delivered himself to them to this purpose: I have seen five Princes, and been Privy-Councillor to four; I have seen the most remarqueable observables in

forreign parts, and been present at most State-transactions for thirty years together; and I have learned this after so many years experience, that Seriousness is the greatest Wisdome, Temperance the best Physick, a good Conscience is the best Estate; and were I to live again, I would change the Court for a Cloyster, my Privie Counsellors busles for an Hermits retirement, and the whole life I lived in the Palace, for one hours enjoyment of God in the Chappel: all things else forsake me, besides my God, my duty, and my prayer.

Sir HENRY WOTTON.

After his many years study, with great proficiency and applause at the University; his neerer relation to the great favorite *Robert* Earl of *Essex*; his Intimacy with the Duke of *Tuscany* and *James* the sixth King of *Scotland*; his Embassies to *Holland*, *Germany*, and *Venice*; desired to retire, with this Motto, *Tandem didicit animas sapientiores fieri quiescendo*; being very ambitious of the Provostship of *Eaton*, that he might there enjoy his beloved Study and devotion; saying often, that the day he put his Surplice on, was the happiest day of his life: That being the utmost happiness a man could attain to (he said) to be at leisure to be and to do good; Never reflecting on his former years, but with tears would say, *How much time have I to repent of! and how little to do it in!*

Sir

SIR THOMAS SMITH

After he had many years served *Q. Elizabeth* as Secretary of State, and done many good services to the kingdome, particularly to the settling of the Corne-rate for the Universities, discharged all affairs and attendants a quarter of a year before he died, sent to his singular good friends, the Bishops of *Winchester* and *Worcester*, intreating them to draw him out of the word of God the plainest and exactest way of making his peace with God, and living godly in this present world; adding, that it was great pity men knew not to what end they were born into this world, until they were ready to go out of it.

My LORD BACON

VVould say, towards the later end of his life, that a little smattering in Philosophy would lead a man to Atheisme, but a through insight into it will lead a man back again to a first cause; and that the first principle of right reason is Religion; in reference to which, it was the wisest way to live strictly and severely: for if the opinion of another world be not true, yet the sweetest life in this world is Piety, Virtue, and Honesty; If it be, there are none so miserable as the loose, the carnal, and profane Persons, who lived a dishonourable and a base life in this world, and were like to fall to a most woful state in the next.

T E R.

TERTULLIAN.

Come life, come death, I will worship none but God Almighty. O Lord God Almighty, receive the soul of thy Servant in peace, who suffereth death for thy Cause and the Gospel.

ORIGEN.

IF my Father stood weeping upon his knees before me, and my Mother hanging on my neck behind, and all my Brethren, Sisters, Children, and Kinsfolks howling on every side, to retain me in a sinful life; I would fling my Mother to the ground, run over my Father, despise all my Kindred, and tread them under my feet, that I might run to Christ.

I am sayling with the Marriner, through the boysterous Sea, but shortly I shall be in the haven, &c. Help me with your prayers.

To my Lord and Saviour Jesus Christ, my Hope and my Salvation, I wholly offer up my soul and body; I cast my self wholly upon his Mercy and Grace.

SIR THOMAS COVENTRY

ONce hearing some Gallants jesting with Religion, said, that there was no greater argument of a foolish and inconsiderate person, than profanely to droll at Religion. It's a Sign he hath no regard of himself, and that he is not touched with a sense of his own interest, who playeth with life and death, and makes nothing of his soul. To examine severely, and debate seriously the principles of Religion, is a thing worthy of a wise man: whosoever turns religion into Raillery, and abuseth it with two or three bold jests, rendreth not religion but himself ridiculous, in the opinion of all considerate men; because he sports with his own life: for a good man saith, If the principles of religion were doubtful, yet they concern us so neerly, that we ought to be serious in the examination of them.

JUSTIN MARTYR.

HERE I stand before God and this honourable Audience, and take him to witness, that I never willingly and wittingly taught any false doctrine; and therefore have I a good conscience before God and all good men. I am sure that you and I shall come before a righteous Judge, before whom I shall be as good a man as you, (pointing at the Accuser) and I nothing doubt, but that I shall be found then a true

true member of Jesus Christ, & be everlastingly saved.

Merciful Father, Father of Heaven, for the Lord Jesus Christ my Saviours sake, receive my Soul into thy hands.

An Excellent PERSONAGES Sentiments for Religion.

IT may justly seem strange, that true Religion, which containeth nothing in it but what is truly Noble and Generous, most rational, and pleasing to the spirits of all good men, should yet suffer so much in its esteem in the world, through those strange and uncouth Vizards it is represented under: some accounting the life and practice, as it speaks subduing our wills to the will of God, (which is the substance of all Religion) a thing too low and mean for their rank and condition in the world; while others pretend a quarrel against the principles of it, as unsatisfactory to Humane Reason.

Thus Religion suffers, with the Author of it, between two Thieves; and hard it is to define which is most injurious to it, that which quarrels the principles, or that which despiseth the practice of it. And nothing will certainly more incline to believe that we live in an age of Prodigies, then that there should be any such in the Christian world, who should count it a piece of Gentility to despise Religion, and a piece of Reason to be Atheists. For if there be any such thing in the world as a true hight and magnanimity

of spirit; if there be any reason and depth of judgement; they are not onely consistent with, but onely attainable by a true and generous spirit of Religion. But if we look unto that which the loose and profane world is apt to account the greatest Gallantry, we shall finde it made up of such pitiful ingredients, which any skilful and rational minde will be ashamed to plead for, much less to mention them in competition with true goodness and unfeigned piety. For how easie is it to observe such who are accounted high and gallant spirits, to quarry upon such mean preys which onely tend to satisfie their brutish appetites, or flesh Revenge with the bloud of such who have stood in the way of that airy title, *Honour*! or else they are so little apprehensive of the inward worth and excellencie of Humane nature, that they seem to envie the gallantry of Peacocks, and strive to outvie them in the gayery of their Plumes: such who are, as *Seneca* saith, *Ad similitudinem parietum suorum extrinsecus culti*; who imitate the walls of their houses in the fairness of the outsides, but matter not the rubbish which is within: the utmost of their ambition is to attain *enervatam felicitatem qui permadescunt animi*, such a felicity as evigorates the soul by too long sleeping: it being the nature of all terrestrial pleasures, that they do *interdum et invadunt et occupant*, by degrees consuming Reason, by effeminating and softning the intellectuals.

Must we then appeal to the judgement of *Sardanapalus* concerning the nature of Felicity, or enquire of *Apicius* what Temperance is? or desire that *Sybarite* to define Magnanimity, who fainted to see a man at

D

hard

hard labour? Or doth now the conquest of Passions, forgiving of Injuries, doing Good, Self-denial, Humility, Patience under crosses; which are the real expressions of Piety, speak nothing more noble and generous then a luxurious, malicious, proud, and impatient spirit? Is there nothing more becoming and agreeable to the soul of man in exemplary Pietie, and a holy well-ordered conversation, then in the lightness and vanity (not to say rudeness and debauchery) of those whom the world accounts the greatest Gallants? Is there nothing more graceful and pleasing in the sweetness, candour, and ingenuity of a truly Christian temper and disposition, then in the revengeful implacable spirit of such whose Honour lives and is fed by the blood of their enemies? Is it not more truly honourable and glorious, to serve that God who commandeth the world, then to be a slave to those Passions and Lusts which put men upon continual hard service, and torment them for it when they have done it? Were there nothing else to commend Religion to the mindes of men, besides that tranquillity and calmness of spirit, that serene and peaceable temper which follows a good Conscience, wheresoever it dwells, it were enough to make men welcome that guest which brings such good entertainment with it. Whereas the amazements, horrors and anxieties of minde which at one time or other haunt such who prostitute their Consciences to a violation of the Laws of God, and the Rules of rectified Reason, may be enough to perswade any rational person, that Impiety is the greatest folly, and Irreligion madness.

It cannot be then but matter of great pitie to consider, that any persons whose Birth and Education hath raised them above the common people of the world, should be so far their own enemies, as to observe the *Fashion* more then the rules of *Religion*; and to studie *Complements* more then the *sacred Scriptures*, which alone are able to make them *wise to salvation*.

CHARLES the V.

EMperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after three and twenty pitch Fields, six Triumphs, four Kingdoms won, and eight Principalities added to his Dominions, resigned all these, retired to his Devotion, had his own Funeral celebrated before his face; and left this testimony of Christian Religion, *That the sincere profession of it had in it sweets and joys that Courts were strangers to.*

Sir FRANCIS WALSHINGHAM

Toward the later end of his life grew very melancholy, and writ to the Lord Chancellor *Burleigh* to this purpose: *We have lived enough to our Country, to our Fortunes, and to our Sovereign: it is high time we began to live to our Selves, and to our God. In the multitude of affairs that passed thorow our hands, there must be some miscarriages, for which a whole Kingdom cannot make our peace.*

Whereupon some Court-humorists being sent to

divert Sir Francis, *Al*, said he, while we laugh, all things are serious round about us : God is serious, when he preserveth us, and hath patience towards us ; Christ is serious, when he dieth for us ; the holy Ghost is serious, when he striveth with us ; the holy Scripture is serious, when it is read before us ; Sacraments are serious, when they are administered to us ; the whole Creation is serious, in serving God and us : they are serious in hell and heaven ; and shall a man who hath one foot in his grave jest and laugh ?

Don LEWIS de HARO, J

AFTER he had lived a great while the grand Favourite and States-man of Spain, but with too little regard of Religion ; growing melancholy, was taken up by a Wit of Spain for being Priest-ridden, and troubling his head with those notions of the immortality of the soul, and the state of the other world ; he answered him with *Tertullian's* words : *Quedam & Natura nota sunt, ut mortalitas animæ pene plures, ut Deus noster penes omnes. Utar ergo & sententia Platonis aliqujus pronunciantis, Omnis anima est immortalis. Utar & Conscientia populi contestantis Deum deorum. Utar & reliquis communibus sensibus, qui Deum judicem prædicant [Deus videt] & Deo commendo, at cum ajunt [mortuum quod mortuum] & [Vive dum visis] & post mortem omnia finiuntur, etiam ipsa tunc meminerò & cor vulgi cinerem à Deo deputatum, & ipsam sapientiam seculi stultitiam pronunciatam. Tunc si & hæreticus ad vulgi vitia, vel seculi ingenia confugerit, discede dicam, ab Ethnico, Hæretice.*

COUNT

Count GONDAMAR

WAs as great a Wit and States-man as ever Europe knew, and took as much liberty in point of Religion; till declining in years, he would say, as they say of *Anselm*, *I fear nothing in the World more than Sin*: often professing, that if he saw corporally the horror of sin on the one hand, and the Pains of Hell on the other, and must necessarily be plunged into the one, he would chuse Hell rather than Sin; yea, That what liberty soever he had taken, he had rather be torn in pieces by wild Horses, than wittingly and willingly commit any Sin.

GALEACIUS CARACCIOLUS

MArquess of *Vico*, a noble Person, of a great Estate, and as great Relations, lived a great while in Popery, and at last left his Country, his Estate and Friends, to profess the Gospel of Jesus Christ: with *Moses* judging it better to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; for he had respect unto the recompence of the Reward, and endured as seeing him who was invisible.

SOCRATES

BEing near his Death, said thus, *Magna me spes tenet Judices bene mihi evenire, quod mittar ad mortem: necesse est enim ut sit alterum de duobus, ut aut sensu omnino mors omnes auferat, aut in alium quendam locum ex his locis morte migretur: quamobrem siue sensu extinguitur, morsq; ei somno similis est, qui nonnunquam etiam sine visis somnorum pacatissimum quietem affert; Dii Boni! quid lucri est emori, &c. Sin verosunt quae dicuntur, migrationem esse mortem in eas oras, quas qui ante à vita excefferunt incolunt: id multo jam beatius est te cum ab iis qui se judicum numero haberi volunt, evaseris, ad eos venire qui vere judices appellantur, &c. convenerique eos, qui justè & cum fide vixerint. Hac peregrinatio mediocris vobis videre potest & ut vero colloqui cum Orphæo, Musæo, Homero, Hesiodo, liceat quanti tandem aestimatis & Equidem sæpe mori si fieri possit, vellem ut ea quae dico, mihi liceret invenire. Quanta delectatione autem afficeret, &c. Ne vos quidem Judices ii qui me absolvistis mortem timueritis; nec enim cuiquam bono mali quidquam evenire potest, nec vivo nec mortuo, nec unquam ejus res à Diis immortalibus negligenter, &c.*

ROBERT Earl of SOMERSET,

UNhappy in his good Nature, would say often, after he had lost the King and Courts Favour; O the vanity of great Men, who think it to be the chief

chief fruit of their greatness, to abuse their power insolently, to the ruine of their Inferiours ! not remembering, being blinded by their Passion, that they have a Superiour over them, to make them yeild an account of their unjust proceedings, forcing them to make re-stitution with interest.

Farewel Riches, welcome Poverty ; farewel Life, welcome Death : All that I have, were it a thousand times more, would I lose, rather than speak one-wicked word against God my Creator. I yeild thee most hearty thanks, O my God, for this Gift of thy Grace, that I can contemn and despise this frail and transitory World, esteeming the Confession of Christ above all Treasures.

I shall not leave the Fellowship of these holy men with whom I lived in the fear of God, and with whom I desire to dye, and with whom I trust I shall obtain the Glory to come.

My Life is in thy hands, O my dear God ; let it never be prolonged to the prejudice of thy Glory : If my paces be few to walk my Journy to Heaven, Lord give me Grace never to look back.

A little before he died, he cried out horribly, and that often, *Oh who will kill me, and deliver me from these pains I know I suffer for the oppressions I did to poor men :*

Let fire, cross, breaking of bones, quartering of my members, crushing my bones, and all the torments that man and the devil can invent against me, fall upon me, so that I may enjoy the Lord Jesus Christ.

Even at his departure, he said, *O God the Father of thy beloved Son Jesus Christ, through whom we have received the knowledge of thee : O God the Creator of all things,*
upon.

upon thee do I call ; thee I confess to be the true God ; thee onely do I glorifie. O Lord receive me, and make me a companion of the resurrection of thy Saints, through the merits of our great High-priest, thy beloved Son Jesus Christ.

The Lord Chancellor E G E R T O N

USed to say, That to be profane, was the simplest thing in the world : for the Atheist and profane persons as it were lay a Wager against the serious and pious man, that there is no God ; but upon woful oddes : for he ventures his everlasting state ; the other hazards onely the loss of his lusts, (which it is his interest to be without) or at the most, but some short advantage ; and all the while, is inwardly more contented and happie, and usually more healthful, and perhaps meets with more respect, and faithfullest friends, and lives in a more secure and flourishing condition, and freer from the evils and punishments of this world, then the Atheist doth ; (however, it is not much that he ventures) and after this life, if there be no God, is as well as he ; but if there be, is infinitely better, even as much as unspeakable and eternal happiness is better then extreme and endless misery.

So that (as an excellent person saith) ‘ if the Arguments for and against a God were equal, and it were an even Question whether there were one or not ; yet the hazard and danger is so infinitely unequal, that in point of prudence every man is bound to stick to the safest side of the Question, and make
‘ make

make that his Hypothesis to live by. For he that acts wisely, and is a thorowly-prudent man, will be provided in *omnem eventum*, and will take care to secure the main chance, whatever happeneth : but the Atheist, in case things should fall out contrary to his belief and expectation, he hath made no provision in this case. If, contrary to his confidence, it should prove in the issue that there is a God, the man is lost and undone for ever. If the Atheist, when he dieth, findes that his soul hath onely quitted its lodging, and remains after the body; what a sad surprize will it be, to finde himself among a world of spirits entered on an everlasting and an unchangeable state!

IGNATIUS.

N*ihil praestantius est pace bonae conscientiae* : There is nothing better then the peace of a good conscience.

Grace flowing from the blessed Spirit of God, makes the soul like a fountain whose water is pure, wholesome and clear : for grace beautifieth and cleanseth, and so saveth the whole man.

IRENÆUS.

IF thou art backward in Repentance, be forwards in thoughts of Hell, the burning flames whereof onely the tears of a penitent eye can extinguish.

'Tis in vain to pray for the remission of sins, without forgiving others : we must not come to make an

E

atone-

atonement with God, before we make an atonement with our brother.

Nihil prodest verbis proferre virtutem, & facis destruere. To set our vertue in words, and by deeds to destroy the same, is nothing worth.

CHRYSOSTOM.

TO know thy self is very difficult, yet the ready way to Godliness. As the eye can see all things but it self, so some can discern all faults but their own.

When gold is profered to thee, wilt thou say, I will come to morrow or next day to take it? No, no; thou art glad of the present possession. Consider, that that most precious jewel Salvation is profered to thee daily, yet thou makest no haste to embrace it.

A good clear Conscience should not regard slanderous speeches; nor have they more power to condemn him, then his own conscience to clear him.

To sacrifice the whole soul and body to the Lord, is the highest service that we can do unto him.

As a great shower of rain extinguisheth the force of fire; so the meditation of Gods Word puts out the fire of lust in the heart.

If they go to hell that do not feed the hungry, cloath the naked, &c. what will become of them, who take away bread from the hungry, and cloaths from the naked? &c. If want of Charity be tormented in hell, what will become of Covetousness?

God is never absent, though the wicked have him not

not in their thoughts : where he is not by favour, he is by punishment and terrour.

All things may be shunned, but a mans own heart. Remember, that though God promiseth mercy and forgiveness to penitent sinners, yet he doth not promise that they shall have to morrow to repent in.

PLATO,

Ille sublimis apex Philosophorum, & columen Arn. called for his friends about him, and told them the whole world was out of the way, in that they understood not, nor regarded the *eternal Minde*, i. e. God; assuring them, those men died most comfortably, that had lived most conformably to Right Reason, sought and adored the first Cause : and his speech failing him, he cryed, *νῦν, νῦν* : by which we understand he said, *God, God* : having a little before answered his friend *Aelius*, that enquired of him concerning God, and the immortality of the soul, thus : *In omnium animis deorum notionem impressisset ipsa natura* ; That Nature it self had stamped an *Idea* of God upon the mindes of men. *Cum enim non instituto aliquo, aut more aut lege sit opinio constituta, manet atq; ad unum omnium firma consensus, intelligi necesse est Deos esse, quoniam infinitas eorum, vel potius innatas cognitiones habemus ; de quo autem omnium natura consensit, id verum esse necesse est* : Since the belief of a Deity arose from Custom, nor was neither enacted by Law, yet is unanimously assented to by all mankind ; it necessarily follows, that there must be a Deity, because the *Idea* of it is so natural to us.

If it were thus acknowledged in the Philosophical age of *Greece*, when men bent their wits to unsettle the belief of such things as tended to Religion; how much more might it be esteemed a general Principle of humane Nature in those elder times, when not so much as one dissenter appeared, that we read of, among the more ancient Nations?

Now when these common Deities were so much derided by intelligent men, and yet the order of the world seemed to tell them there was really a God, though those were none; those who had Philosophical wits, such as *Democritus* and *Epicurus*, set themselves to work, to see if they could solve the *Phænomena* of Nature without a Deity, and therefore asserted the origine of the Universe to be onely by a fortuitous concourse of infinite little particles: but herein they befooled themselves and their giddy followers, who were glad to be rid of those anxieties of minde which the thoughts of a Deity and an immortal soul did cause within them. And though *Lucretius* in a bravado tells us of his Master, that when mens mindes were sunk under the burden of Religion,

*Humana ante oculos fæde cum vita jaceret,
In terris oppressa gravi sub Religione:
Primum Gratus homo mortalis tollere contra
Est oculos ausus, primusq; obistere contra.*

That *Epicurus* was the first true Gyant who durst encounter the Gods, and, if we believe him, overthrew them in open field.

*Quare Religio pedibus subiecta vicissim
Obteritur, nos exæquat victoria Cælo.*

Yet

Yet *Cotta* in *Tully* reports the issue of this barrel quite otherwise: for although the greatest Triumph in this Victory, had been onely to become like the beasts that perish; yet if we believe *Cotta*, *Epicurus* was so far from gaining any of his beloved ease and pleasure by his sentiments, that never was School-boy more afraid of a Rod, nor did any enemy more dread the Conquerour, then *Epicurus* did the thought of a God and death. *Nec quenquam vidi qui magis ea que timenda, esse negaret, timeret, mortem, dico & Deos.* So hard it is for an *Epicurean*, even after he hath prostituted his conscience, to silence it: for (whatever there be in the air) there is an Elastical power in Conscience, that will bear it self up, notwithstanding the weight is laid upon it.

The Earl of S T R A F F O R D.

O Trust not in man that shall die, nor in the son of man that shall be made as grass. There is no confidence in Princes: the onely thing that stands by a man, is the blood of Christ, and the testimony of a good Conscience.

D^r D O N N E,

A Person of as great parts and spirit as any this Nation ever beheld, being upon his death-bed taking his solemn farewell of his most considerable friends, left this with them: *I repent of all my life, but that part of it I spent in communion with God, and doing good.*

good. That person shall in a dying hour wish himself not a man, that hath not been a good Christian.

SIR SPENCER COMPTON,

Calling to him such Reverend persons as Bishop *Morley* and Dr. *Earles*, he raised himself upon his pillow, and held out his arms as if he were to embrace one, saying, *Oh my Jesus!* And intimating the comforts that then flowed in from the holy *Jesus* into his soul. After which holy ecstasie, composing himself to a calm and serious discourse, he said to the standers by, *O be good: O keep close to the principles of Christian Religion; for that will bring peace at the last.*

EDWARD PEITO Esq.

After he had told his Physicians that God had sent him his Summons, it was his expression, That all the sins of his former life did even kick him in the face; and that if we do well, now he saw the evil attending well-doing was short, but the good eternal. If we do ill, the pleasures of doing ill pass away, and the pain remaineth.

SALMA-

SALMASIUS,

THat excellent French Scholar, whom the Learned men of his time never mentioned without such expressions as these, *Vir nunquam satis laudatus, nec temere sine laude nominandus*, Gul. Riv. Pref. ad Vindic. Evang. *Totius Reipub. Literaria decus*; went out of this World with these words in his mouth, *Oh I have lost a world of Time! Time, that most precious thing in the world, whereof had I but one year longer, it should be spent in David's Psalms and Paul's Epistles: Oh Sirs!* (said he to those about him) *mind the World less, and God more; all the Learning in the World without Piety, and the true fear of God, is nothing worth: The Fear of the Lord, that is wisdom, and to depart from evil, that is understanding.*

GROTIUS,

THe greatest Scholar that this Age boasted of, after so many Embassies well performed abroad, and as many Transactions well managed at home; after an exact survey of all the Hebrew, Greek and Latin Learning; after so many elaborate Discourses in Divinity, and other parts of Learning; concluded his Life with this Protestation: That he would give all his Learning and Honour for the plain Integrity and harmless Innocence of *Jean Urlick*, who was a devout poor man, that spent eight hours of his

time:

time in Prayer, eight in Labour, and but eight in sleep, and other Necessaries: and this complaint to another, that admired his astonishing industry; *Ab! Vitam perdidisti, operose nihil agendo!* and this Direction to a third, that desired him in his great Wisdom and Learning, in brief to shew him what to do, *viz. Be serious.*

Cardinal WOLSEY.

H Ad I served GOD as carefully as I did my Master the KING, he had not thus forsaken me in my old Age.

Bishop BANCROFT,

M After of *University-Colledge*, and Lord Bishop of Oxford, dyed suddenly; and a little before his Death, would say, *Oh how infinitely greater is the comfort of being good, than of being great! what I gave away, I have; and what I have, I shall lose: Mark the perfect man, and behold the upright; for the end of that man is Peace. That man onely hath peace at his death, that hath answered the end of his Creation, by glorifying God, and doing good in the World in his life.*

WILLIAM

WILLIAM Earl of PEMBROKE.

THere is but one Sun in the World, nor but one Righteousness, one Communion of Saints: If I were the most excellent creature in the world, if I were in righteousness equal to *Abraham*, and to *Isaac*, and *Jacob*, yet had I reason to confess my self to be a sinner, and that I could expect no Salvation but in the Righteousness of Jesus Christ; for we all stand in need of Gods Grace. And as for my Death, I bless God I feel such inward Joy in my Soul, that if I were put to my Choice, whether to dye or live, I would a thousand times rather chuse death than life, if it may stand with the holy VVill of God.

Prince HENRY's last Words.

O Christ, thou art my Redeemer, and I know that thou hast redeemed me: I wholly depend upon thy Providence and Mercy: From the very bottom of my Heart I commend my Soul into thy Hand.

A Person of Quality waiting on the Prince in his sickness, who had been his constant Companion at Tennis, and asking him how he did; was answered, *Ah Tom! I in vain wish for that time. I lost with thee and others, in vain Recreation.*

Now my Soul be glad, for at all the parts of this Prison the Lord hath set his aid to loose thee; Head, Feet, Milk and Liver are failing: Arise therefore, and

E

shake

shake off thy Fetters ; mount from thy Body, and go thy way.

Socrates Critoni vehementer suadenti ut si viam ipse suam negligerat, certe liberis etiamnum parvulis & Amicis ab ipso pendentibus se servaret incolumem : liberi, inquit, Deo, qui mihi eos dedit, cuius erunt : Amicos hinc discedens inveniam, vobis aut similes, aut etiam meliores, ne vestra quidem consuetudine diu cariturus, quandoquidem vos brevi eodem estis commigraturi. Erasmi. Apoth. 1. 3. ex Platone, Xenoph.

The Earl of ARUNDEL.

HE lying on his Death-Bed, said, *My flesh and my heart faileth ;* and his Ghostly Father added the next words, *That God was the strength of his heart, and his portion for ever ;* he would never fail him : He answering, *All the world hath failed ; he will never fail me.*

M^r SELDEN,

VVHohad comprehended all the Learning and Knowledge that is either among the Jews, Heathens, or Christians ; and suspected by many of too little a regard to Religion : one afternoon before he died, sent for Bishop *Usher* and Doctor *Langbaine*, and discoursed to them to this purpose : That he had surveyed most part of the Learning that was among

among the Sons of Men; that he had in his Study Books and Papers of most subjects in the VWorld; yet that at that time he could not recollect any passage out of those infinite Books and Manuscripts he was Master of, wherein he could rest his Soul, save of the holy Scriptures; wherein the most remarkable passage that lay most upon his Spirit, was *Tir. 2. 11, 12, 13, 14, 15.* *For the Grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar People, zealous of good works: These things speak, and exhort and rebuke with all authority.*

A serious GENTLEMANS Discourse of being Religious.

MEN generally stand upon the credit and reputation of their Understandings, and of all things hate to be accounted Fools, because Folly is so great a reproach to the Understanding of a man, and so high a reflection upon his Discretion: But I know no way for men to avoid this imputation, and to bring off the credit of their Understandings, but by being truly Religious, by fearing God, and departing from evil: for certainly there is no such imprudent Person as he that neglects God and his Soul, and is careless and slothful about his everlasting con-

cernments; because this man acts contrary to his truest Reason, and best Interest: he neglects his own safety, and is active to procure his own ruine: he flies from Happiness, and runs away from it as fast as he can; but pursues Misery, and makes haste to be undone: Hence it is that *Solomon* does all along in the *Proverbs* give the title of *Fool* to a wicked man, as if it were his proper name, and the fittest character for him, because he is eminently such. There is no such fool as the sinning fool, who every time he sins ventures his Soul, and lays his everlasting interest at the stake; every time a man provokes God, he doth the greatest mischief to himself that can be imagined: A mad-man that cuts himself, and tears his own flesh, and dashes his head against the stones, does not act so unreasonably as a sinner, because he is not so sensible of what he does: Wickedness is a kind of voluntary Frenzie, and is a chosen Distraction; and every sinner does wilder and more extravagant things than any man can do, that is crazed, and beside himself, and out of his wits; onely with this sad difference, That he knows better what he does.

Is that man wise, as to his Body and his Health, who onely clothes his hands, and leaves his whole Body naked? who provides onely against the Tooth-ach, and neglects whole tropps of mortal Diseases that are ready to rush in upon him? Just thus is he who takes care onely for this vile Body, but neglects his precious and immortal Soul; who is very solicitous to prevent small and temporal inconveniencies, but takes no care to escape the Damnation of Hell.

Is he a wise man as to his temporal Estate, that
lays

lays designs onely for a day, without any respect to, or provision for the remaining part of his Life? Just thus does he that provides for the short time of this Life, but takes no care at all for Eternity; which is to be wise for a moment, but a fool ever; and to act as untowardly and as crossly to the reason of things, as can be imagined; to regard Time as if it were Eternity, and to neglect Eternity as if it were but a short Time.

Do you think him a wise man who is serious about Trifles, but trifles about the most serious Matters? Just so is he who pursues the World, and the petty Interests of it, with all his might, but minds Religion and the weighty concernments of Eternity, as if he minded them not.

Do you count him prudent, who throws himself over-board, to save his Goods? Just so doth he who to secure any thing in this World, makes shipwrack of his Conscience, and casts away his Soul.

Is he wise, who is wise in any thing but his proper Profession and Employment; wise for every body but himself; who is ingenious to contrive his own Misery, and to do himself a mischief; but is dull and stupid as to the designing of any real advantage or benefit to himself? Just such is he who troubleth himself with other things, and neglecteth himself; who is wise to do evil, but to do good hath no understanding.

Is he wise who neglects and disobligeth him who is his best Friend, and can be his shrewdest Enemy? Just so doth every wicked man who neglecteth and contemneth God, who can save and destroy him.

Is he wise, who in matters of greatest moment and con-

concernment neglecteth opportunities never to be retrieved; who standing upon the shore, and seeing the tide making hast towards him apace, and that he hath but a few minutes to save himself, yet will lay himself to sleep there, till the cruel Sea rush in upon him, and overwhelms him? Just so doth he who trifles away this day of Gods Grace and Patience, and foolishly adjourneth the work of Repentance, and the Bulinets of Religion, to a dying hour.

F I N I S.

re-
the
he
lay
pon
who
nce,
nce,